needs paragraphing

ML719

Tuesday - November 18, 1969

GROUP I

BARN

[redacted]
Must Remain in
Transcription Room

Mr. NYLAND: Several times now when I leave there are two or three people waiting outside. I think it is much better that whoever comes perhaps a little late simply comes in. It won't disturb very much. Whenever I feel nowthat here we are in this kind of Group, we don't take attendance. I would like you to understand why I do it, because I'M not interested so much in who comes because I assume that those who want to come by this time really want to come, and there is no particular reason for me to check up on you. I will check up on you less and less, because it is necessary also for you to know that that what is needed for yourself you ought to know by this time. It's not that I want to tell you all the time. Because if I tell you all the time it doesn't help you at all.

I've been reading a little bit again about the little book I mentioned the other day, and also about Madame Ouspensky of which there are some statements and it made me think today of different ways of how to communicate the ideas of Gurdjieff. And of course, there are different ways of doing it, and having had a little experience of knowing what Gurdjieff himself did, and of what de Hartmann did, and Dr.Sternberg (Sternvall, check spelling) and Orage and Ouspensky, and Madame Ouspensky, I have been able to compare afew different methods. And really one starts to think what is the purpose of talking about Work. Naturally, it's obvious that that what is talked about ought to be of value to thoe who listen, and otherwise, you wouldn't even come from New York. And it put on me, logically, an obligation- I said that last time, I think- to make it really worthwhile; and even if I for myself don't always know if it can be done in the right way, that is, I ask myself: why do you really come, to hear me talk? If it were for questions and answers I could perhaps

understand that better, but even that I take away from you every once in a while- also for definite reasons -and maybe---that may not be so right. But when it comes to how to communicate: what was in Orage's mind when he talked to us, and how Ouspensky treated us, and Madame Ouspensky, or what at the present time is used as certain methods by certain people to talk about Gurdjieff? How much after such influences have been going on for some years to those people, howmuch is there really that makes them wish to work?

Of course, it brings out naturally already at the very beginning that if there is not particular mention made of the wish to Work, or the emphasis of Work, or the necessity of Working besides being emotionally or intellectually affected, then, of course, I don't talk any further about them because for me they have no value. When Gurdjieff on practically every page of each chapter talks about 'being-Partkdolg duty', there is very definitely something that he means with his sayings, and that for each person reading it, it has to be practically applied in their lives. So if it is a question of the application and then questions of how we are in life and the knowledge we gradually get about ourselves and the condition really when we need it most. It so difficult to even think about Work when we are most in need of it, while we are so completely involved in emotional affairs, when certain things have taken hold of us so deeply that then even the thought of Work is practically impossible. Then I say: how long will it take before actually such an influence can have a definite effect?

When Madame Ouspensky constantly wanted to be sarcastic and in the eyes of other people just put a person to shame or imitated them and mimicked them, that simply would then by means of calling attention to a particular trait of such a person, make him ashamed of his behavior, and then I don't understand how she thinks that that will ever loosen up the relationship between what the person is and his behavior form. Because if it is true that one is interested in Objectivity and if that means a freedom and if the whole idea of living on Earth culminates in the freedom that one will have after the physical body dies, that then this

kind of a method about which Gurdjieff talks more than enough must have in it impartiality; or even if impartiality is measured by the feeling process and if this question of the moment is linked up with intellectualism that then what one wants to be free from is that what is caused by either the intellect or the emotion. And if I say I want freedom from myself, that freedom really means that I realize I'm bound; and when I'm bound, it also means that I'm identified with what I do or what is the product of what I have done, and that what I do is of course stimulated by what I think or feel.

And so when one says I want to be free and I want to accept myself as I am, I really mean that that what I then have to accept does not require any form of thought or feeling, because otherwise I don't accept myself. When everything for me is equal, then I know that at such a time my feeling or my mind does not function. And is is exactly what we are after, that a t certain times that what is subjective does not function and that that what remains then can become a fact of existance in the Objective sense. But when I, as a teacher, constantly draw attention to your terrible behavior, I think I miss the boat entirely because I emphasize very much that what you are and your identification with it, and I even criticize it, and when I criticize it, you will use your ordinary means to try to correct it, and that will be done by your mind. And what is the sense of changing? Why dhould one from an Objective standpoint change one's behavior? Because if one understand the condition of subjectivity well enough, behavior belongs to the Earth. It is that what is the manifestation in the form of the body. Even if it is instigated by two other centers, there still remains behavior forms; and therefore if I die, and then I'm free - of course, I'm free from behavior, but what sense aould it be if I'm free from one, or the other, or a third kind of a form? So I thought a great deal about methods of teaching or communication of what is really necessary. And it becomes an important question for me, because I would like you really to know what it is with which you can continue to Work; and that it is not just a

method of being exposed to it now, because we can continue to talk, of course, and we can talk about a variety of little things and sometimes in relation to each other, and sometimes talk about it in a certain way, and perhaps you can be affected at times. But will it stick, will it really become part of you? And this is the problem, I feel, that each person who talks about Gurdjieff will have to face. What is really needed for that, to talk about a person in such a way that a person feels that you understand them. So that when the question of difficulties come up in one's daily life, and there are naturally a variety of so many different ways of how to live, and the different ways of how people have become and how, of course, they have grown up, and the feelings they have for each other, and the relationships to some extent even partly intellectual, partly feelingly, partly physical, that all the complications which start to exist because of that, and that the least little bit of an indication of a word, which might mean that one is not entirely in agreement with that what has been said before, or what has been experienced before, all the different forms of self-loving of that what one steps on - and then one hates it, or the different forms of jealousy, or the different ways in which one feels and also thinks that certain conditions ought to be in a certain way, and not in a different way, and when they are different one starts to consider it: Is it right for God to create such conditions for me, when one says I suffer too much, is it actually that? Or is it stepping on my own corns, so that I what I now have to accept I cannot accept, because I have an idea that I know really better than the circumstances with which I am more or less familiar would dictate for me, and I cannot accept it. And so it is with everything that you will hear and everything that is of concern to you regarding Work, that then you start and listen, and sometimes there are certain ways by which words are said or certain references that are made, or certain concepts with which you are a little familiar, and that what is being told in some way or another does not jive (jibe) entirely. And you start to think about it, you perhaps for that one moment, or perhaps even longer, you miss

the sequence and then after some time you come back again to it, and you miss it more because you don't know where it went and you might also say it went a little too fast. What does one do in such cases, because so much depends on the listener. It is not entirely my particular problem. It is really also your problem.

How do you want to listen? And the wish to listen, of course, is dictated to some extent by the wish to be filled. And then the question always is: what are you really looking for? Are you looking for solutions in ordinary life? Because most of the time that is the case. You don't agree with that which you have to go through, and that causes the questioning why you should have to go through certain forms of suffering, or why it is that one continues to care and someone is no longer interested, or perhaps even never was; and where come these funny notions from, that one feels that one is entitled to be understood. And all this will come up whenever you listen even to the best way of presenting ideas and even in the ideas that that what is of importance may at certain times not be important to you, because you happen to be in a state in which it is impossible for you even to listen.

And therefore we sit here, and you take in certain ideas, andtogether with that your ordinary life continues and your thoughts and your feelings remain, andthe impression of the group and of different people constantly will affect you and, of course, it requires not only energy, but it will produce interference. How can you keep to the thread of that what we talk about? We lose it so often when we have different kinds of questions. And for that reason it is sometimes preferable if I just keep on talking. But even at that I may take in my mind a certain term a little unexpected for you, or sometimes I amy introduce certain concepts and ideas which I believe are related, and they may not be related for you. And what then will you do, and to what extent then do I remain responsible for telling you? And when I do tell you, do I emphasize enough the question of ordinary life? And if I

wanted to find out what happens in the ordinary life of about a hundred people, what can I say in a couple of hours about all people's lives and all their difficulties and for them what the solution would be if they could at a certain time think about Work. I would make it much easier for you if I simply that--say that Work has nothing to do with the condition of your life, that Work in itself is primarily not tosolve your problems on Earth primarily. Work has a very definite aim which does not belong to this Earth. And if a person wants to listen tothis kind of Work, he has to have a little bit of that part of Heaven in him with which he then can start to understand that that what we talk about is growth and away from the Earth. And, of course, that is the meaning when it says in the Bible, "Seek ye the kingdom of Heaven, first." And that all little things like falling inlove with each other will be settled, and that the anger will disappear, and the ignorancewill gradually change into wisdom. And when one consider now that as the standpoint where Work belongs, then it is very necessary that whenever you listen that you eliminate, as much as you possibly can, all the different things of ordinary life. And, of course, you cannot because you carry it with you and it is parcel--pack and parcel of you. And you must carry it, because that is exactly the difficulty you're in, and perhaps even because of that you come. Whenever I start to emphasize the difficulties in a person's life, you will become identified with it. When I emphasize the necessity of seeing God, you will consider it too far removed from that where you now have to live, and you all the time have to make a bridge between that which bridges you and which then at times can function in an ordinary sense and be involved in it and identified with it. And at other times again it has to be in relation to that what is a higher form of being. And that the requirement in listening is that at that time both are there in you. This is the requirement of an audience. This I call openness, because inthat openness there is a chance that subjectivity and Objectivity will actually nod to each other and recognize each other for

whatever they are worth. It is easier for Objectivity to recognize that what is known. It is very difficult for what is known to look up to that what is higher. But there is a relationship because there is a changeover from one into the other and without ever having the knowledge of understanding either one or the other, there is always the knowledge of an awareness of both existing. But what about those who teach or talk, the kind of words, the way it has to be said in all truthfulness so that there is no wishy-washy description of self-remembering, or what is meant by being reminded to remember oneself, or little descriptions about 'I' or the meaning of the presence of God with you. The language, in other words, has to be very clear, and you have to know, because there is no use giving an answer today and five years from now changing the answer. One has to know, I would say, once and for all, (that) this is good. We are far removed from that. And therefore what is needed (is) not a compromise, but to restrict oneself to those kind of statements about which one is sure. And the only certainty one has is when one talks from experience. If one wants to talk a little theoretical, it has to be made very clear that it is theoretical. So in the first place, experience that what is one's life. And a description of events as one has experienced it - that is, of course, right for a certain person when he talks. It may not be right for someone else who listens, because he is not that person and it may be outside the familiarity of the person who talks with that what is actually experienced by someone else. So there are limitations. At the same time there is also enough covering when he stays in a general way within certain limits of experiences which belong to practically everyone. And that, of course, is sometimes a little difficult not to transgress, and not to become too detailed, and not to assuem too much that the other person already does know this or that. What is so needed, when one talks, is patience. You have to repeat so many times the same thing and one attempts. The attempts that can be made, of course, is to say it a little differently, and perhaps to illustrate it

with different examples, but still it is the same thing. And you know how monotonous it becomes for any kind of a teacher who year after year has to teach fundamentals, let's say, of mathematics. How can that be changed, because the mathematics have to be taught? The rules what we call A-B-C have to be mentioned. It is necessary to talk of different levels of being. It is necessary to illustrate what is a man as a three centered being. One need not go over into descriptions of the law of Seven and figure out about the multiplication of that, even when the law of Seven sometimes appears in Movements, or it is not necessary all the time to talk about Legominisms, because Legominisms are introduced Consciously. Although sometimes Legominism is translated more or less as otherwises, it does not mean that anything that is just a little different from the usual lot is a Legominsim. And by the way, Mrs. Popoff makes a great mistake with that description. A Legominism means that I know that there is a certain form of knowledge which I would like to have continue in the same way. So the knowledge then has to be associated in a certain way which becomes unforgetful, so that that what is knowledge and illustrated by a certain current which flows, that at a certain time intentionally something is introduced which makes that stream change its course slightly, but quite sufficiently to be noticed. And that each time when that happens, there is a question: why? And whenever the answer is given to that 'why', it always must be: because you hava to be reminded of Work. And then it changes the idea of doing things a little differently, so completely that the Legominism becomes identified with that what is needed for illustration of a method of how to wake up. When that is connected with each other, then that what is different will then enable a person not to forget Work, and because of that it can be carried on from father to son. I believe it is practically the only method by which this kind of Work can be furthered, can be maintained. And therefore, looking at the different examples I have had - and not seeing in anyone a Legominism except (in) Gurdjieff - I now try to think what could

be a Legominsim for us and to what extent then, if you do remember them, will you be reminded of Work. A legominsim cannot be a person, because you're apt to look at a person and describe him because of his personality and all the different characteristics that belong to him. And although you may be quite willing to ascribe certain things that are a littel strange or that you always feel, that perhaps it has a certain meaning, but you never can tell, it might mean something else, it will never serve you as a Legominism because you will deviate then in describing the person and simply say he was a little strange, and it will not be connected with Work. There are certain evenings we've had which had Legominístic character; that is, for some there was the possibility of recognizing in a surrounding and in atmosphere certain ways by which they were affected by which they are thinking about that will remind them of Work. A Legominism is not the question of one's behavior. In order to see a Legominism you have to take out of a meeting at certain times certain things that apply to you direct. You have to see what there is in any kind of a discussion or anything that you need. That what applies to you in your life may be at that moment and that then in your life you change because of that introduction. That would be a Legominism in your life, and that would be the result of a meeting or any metting for that matter as Legominístic I call it, simply to introduce that so that you will have an experience of a different kind.

So again I put it back on you. You have to look for something that in relation to Work you will never forget. So that if you then happen to think or it comes back to your mind there is associated the wish to Work and then it will function as a real 'otherwise' for you, because in looking back on that what you then remember and with which the association of Work took place, your Work then at that times changed the course of your life even slightly - it's quite enough as long as it broke the mechanicality of your behavior, your thought process, or your feeling. Sometimes one plays for that possibility to receive it as an experience. Sometimes one is so engrossed in one's ordinary life, and is so prejudiced about all the different things that already have happened

which have been explained in a certain way, so that immediately when you think about it you already have a word for it, because that is it, and that is finished now. If one could look at the events of on'es life and see at what particular time something new was introduced quite out of the ordinary that perhaps could come in the past of your life a Legominism for you. But usually it would not have been associated with the desire for Work. When one follows these kind of talks now for sometimes, you will have the chance really to find out at what particular point do you think that that what may even be said or whatever you have taken in could be used by you, as a change in yourself, so that then really there is something worthwhile that has taken place, because your mechanicality extends over your mind and over your feeling. It is not just a little machine that walks around. It is much more than that. It is the way you think, and the way you feel, the way your mind simply functions not only by giving you a word, but completely obliterating any wish to think further about it, even to consider that perhaps you may have been wrong in your thought or whatever it is which you have experienced which you always would explain in a certain way. So that then there might be a chance either that you are all wrong or at least that you could have a better insight into what actually had happened. If that is related to Work, then at that time you ask God to help you to change your life. But it is then based on your experience of this I think -- What happened? -- When it is based on your experience it becomes part of you, and it is no longer in the form of a meeting or a book or what you hear. When it is part of you it is your mind and it is your feeling; and that then can start to function a little differently for the sake of having introduced something that might have such a meaning for you that it will change your whole aspect. One should try to find in one's life many moments like that. One should really look first over what is your life so far. How many years? What has happended during that time that even could be described as having a special kind of value? What is it you do remember of certain

of
times/that what took place in your life took a different direction? What was the influence perhaps, or the event, or the particular expereince, or the meeting of someone, or that what happened to you read at a certain place and remembered how you sat and then looked, or that what took place maybe on a rock, or whenever you pushed a car out of the mud, or that what happened all of a sudden as a realization, but it has to be connected now with what is the chance for you now to apply at such a time the principles of Work on yourself. And although I believe that it might have been possible in the past, I will assume that it has happened very seldom and that is why I talk about it, because you have to start. You cannot leave it to chance. You must not assume that it will come by itself, because it won't. The reason I mention it to you is that simply you have to consider these meetings of a certain value for you. So that it is not just a meeting, or you just come and listen, or perhaps even you just come and are a little affected and then you remember it. But that really during such a meeting or perhaps using that what we talked about has the possibility of influencing you, that then during you rodinary life as it takes place, for instance, inthis week you try to establish a Legominism. A Legominism is for you to berreminded of your life. When it takes place and you actually introduce something as a resolution, and it is in connection with that what you then accept yourself to be, and not wishing primarily to be changed, then the cry in yourself is the wish for understanding. I have no interest in myself whatever I am, if I have understanding, but I keep on having a wish to change, when I simply accumulate knowledge and facts about myself. And that what is given to me by means of the experience is exactly that understanding, because then I know once and for all, and I don't have to think about it again and again, because an understanding means it has become a permanent fact for me. No further questioning is needed in understanding, because it is based on the experience. I may not be able to explain the experience fully or to see the different motivations that have caused an experience to be, buttthe fact oftthe experience is something that I cannot

refute anymore, and that what is then understanding,based on that experience, belongs to me and not to anyone else, and in that I find freedom. That's perhaps strange to say, but if you do, could understand, real(LY) understand, conditions of life, conditions of yourself, conditions of someone, if the understanding is there, you would know the motivations; and you would also know whatever mechanicality there was still inv olved, or also in accordance with types whatever prejudices or whatever characteristics there were. And the understanding would help you across the bridge into freedom. One must try to understand also that, because if that is an understanding of an understanding, it will help you actually to want to look for the understanding of all things.

that what is the need of a Legominism is to give you,out of the knowledge of an ordinary way of behavior, an understanding of the reason why it happens to be that way and could not be different, and that for that reason you cannot even count on that what perhaps might take place because it won't. But if then there is a wish introduced at the time to make things different, so that from then on with the understanding you have, your behavior can be different from your previous way of behaving, maybe that will give a chance. And in that there is then the hope that that whatever has been expereinced need not repeat itself again, and that at a certain time something by the introduction of this new form of thought that then actually the result will be more what one actually could hope for. Actually, what it is - Work - in one's life is a Legominism. Work is a different way of looking at oneself, not only that I increase my world, and that I add many more facts, but something in starts to consider myself, and I find in the consideration, the realization that much of what I have thought about myself is not really truthful enough and it won't pass. That is, it cannot go on further. It will get stuck. It will not pass the examination for an Objective degree. When I wish to Work for myself, I then by means of a method that I know and a creation of an 'I', that as Work becomes a Legominism which can change then the course of my unconscious life, and then that what becomes Consciousness is based on unconsciousness,

but the direction is not towards me. The direction is towards God. Prayer is a Legominism, if it is done with three centers. God if he comes to, present to your actions, is a Legominism. There are all different ways by whch one can actually experience this, but there has to be connected a change-over from one state to another (?) entirely different in character. The differences in character that I try (to?) explain everyonce in a while as a result of fusion to that which are components go over into an entity. It does not mean that immediately that entity has forgotten the components, and it does not mean either that the components just by wishing can fuse. There's a long process that is really necessary. I've explained it every once in a while (that?) physically, that when a solid changes over into a liquid that the temperature at which it happens remains constant. We call it metling point, and that during that period of the changeoever from solidity into liquidity, the temperature being the same, all the heat that's applied forthat process goes over into that kind of a change. There is a certain quantityof heat which is necessary for that process, for each process, for each form of matter, for each element, for each combination of different kinds of addants (?) together, whenever there is a new formation of any kind a certain quantity of energy is needed for the formation of that. We call it 'exothermic' or 'endothermic' reactions, but they are related and the interesting thing is they stay at that place of the same temperature until everything is really changed over. That what is meant by this staying of the temperature at the place is the verticalness of the step. The temperature changes on the horizontal step.

(Judging by zll this kind of noise and motion, I think really that you are very tense, and I think you ought to try to be much more relaxed. Tenseness grows on you as you try to listen and it beoomes unnoticed until this little alarm that goes off; you think then that you have a chance to relax your muscles and probably, of course, you do. And it is a pity because muscles of that type do require very much energy.)

The upper level of a step is a temperature change in which approaching the new step, the temperature increases. One gets closer to the possibility of fusion that what goes up vertically is in distance compared to the step zero. One does not continue in the same direction. By going up there is no distance in temperature. One does not go any further in temperature, but one makes a change in quantity of heat. Until the height of the step has been reached and then you might say the temperature starts again on the new step. This time the temperature belongs to the liquid. The previous step belonged to what was solid. The outgoing line is a line of fusion. That's a line of transition. It is a whole field sometimes in the development of a man. It is the period in which, when he Works, that what has to grow up starts to grow and all during the process of further formation of the finishing up of his Kesdjanian body and the beginning of the Soul in the direction of further development as an octave - all/that belongs to a fusion process, gradually the adaptation of a man of going over from unconscious to Consciousness; or the goingover from an ordinary kind of a little Conscience into a full-growness of an emotional state. Sometimes it is interrupted, and a man cannot finish. You will have to finish sometime. When it is not interrupted, it is also possible that towards the end of the formation of the Soul, the man is already partly taken out of this world and that the fusion process has a momentum which then can be left to itself, because the quantity of energy that has been supplied is already enough for the fulfillment completely of going over from solid to liquid. That takes place for a man when the Soul is developed past the FA of that octave and the SOL-LA-SI isgoing on a momentum. The changeover for a man whenhe has these three bodiesfully complete is simply that thenthe SI-DO of each octave starts to fuse. That is, the end of one's life as expressed in any one of the three bodies indicates that the freedom is at hand. This is what forms first the connection between the SI-DO's. The freedom from Physical body is, of course, is obvious, but also what is the SI-DO of Kesdjan. One must understand how that energy has been made

available for the formation of one's Soul and therefore that in itself is also free, that what takes place at the SI-DO of Soul is the accumulation of total energy for man during his Conscious life and his unconscious existence with which he arrives in front of His Endlessness although it is not His Endlessness as yet, but it is the ambassador. It is an arch-angel he needs (meets?) at that time and they question him: how much energy is there still available? And the question that is really paramount is: how much wish is there in you to continue to live? When one starts to consider these questions as a result of one's life, one tlelscopes one's life into one, and that then that what becomes the point is the new starting point in any kind of a direction of Consciousness guided by that what is Conscience and propelled by that what is Conscience. *This/is/what/I/mean/that/when/one/listen/*

This is what I mean that when one listens to a meeting in the right way, each meeting can become for yourself a Legominism. And maybe you will remember every once in a while by saying, "Oh, yes, we talked about this, or we talked about that, or that happened to be the memorial day of Gurdjieff, or that was something; oh, yes, I remember." But is you at such a time take such experience as you have had, let's say, during today, and you link it up now with Work so that then it *becomes* becomes completely associated and whenever the thought of the experience in you life appears that then you remember the evening in which you made that kind of a fusion. When it is fused it is possible for you to extricate yourself completely out of an unconscious existence with all the ramifications that belong to it, and all the different ways by which it has been expressed, and what perhaps has given you some prejudices. But in any event, that kind of a freedom will enable you to lead a different life. This is the advice I would give, that when you look at your life as you know it and whenever you might even feel very sorry and whenever it looks as if you have gone through the valley of death and you would not know what todo, that a general state of confusion has entered and that you cannot turn around anymore,

because you have gone too far and you don't see any light as yet to see the other shore, and you have to keep on rowing. That then at such a time you can remember that there is still Work, also in the middle of the stream is Work. It is not only at one shore, and it is not only when you arrive at the other. It is with you all the time, and at any one time that any kind of an experience happens and whenever there might be a state of dispair that even that might be associated with this wish to pray to God for the possibility of seeing yourself, of honestly seeing thatwhat you are as a personality and to see it as detachedly as you possibly could make it. The more detachment, the more you will go up the vertical line, the more the fusion can take place; also, I wouldsay the shorter the period can be. And if this now could become like lookingfforward to a meeting to see what you can extract for yourself that you can keep, because it may then be based on an experience of something being said in a certain way and then maybe that openness, so that yoummust be, you could retain it, and then Work will become a living art for you.

What is really needed is if one wants to continue with this Work, if one wants to be in such a way that one can continue even by oneself, that one is no longer in need of having a Barn, that it is not necessary anymore to be reminded by someone, by your freiads, or by a telephone call, that each day there istthis Legominism staring you in the face and telling you, "Remember, there was something that took place;" sometimes it says, "many thousand years ago when time was nothing and it might take place again when Infinity enters into your fusion process."

All these things can take place in a very simple little meeting in a very definite willingness in an attempt that you make; that at certain times you say, "But, my God, this I must remember because it will serve me." But you see, the reason why it will serve you is because you ask God first. You find out first if it is really right that that what you now suffer should be stopped. You want to know, for a Soul, once and for all, that that what has

been suffered has been exhausted and has finished its suffering within you; and from now on it may not be necessary anymore, and maybe you don't know and maybe you will not find out until you go on, and you try to live in accordance with that, and maybe the rest is not over as yet, and maybe a few pages still have to be studied very carefully. The final answer will only come at death. What I mean by death now: this kind of freedom, because it is notphysical death, and it is neither emotional, and it is neither intellectual. It is a thousand and one deaths of a man during a day. It is when he knows at times (that) it is just as well if he would not exist, that things would continue to go on, that that what he cared for would be cared for by someone else; so that it is not necessary for him even to fulfill that particular part of his unconscious existence. And a man already at that time can die because that kind of a freedom almost I would say is nothing new to him, because he knows it already from beginning to end, because he knows his life from beginning to end.

His life in unconsciousness he should know from beginning to end, because that what is the new form of life he should know as beginning and unending, because that's the concept of Consciousness; that everything that now determines limitations then is completely dismissed, because there is no particular reason even to think about it even anymore. How can one make a meeting memorable? How can one really let such things penetrate to within a depth where you actually could understand them? How is it you will allow, if you possibly can, your superficiality to disappear? How is it that you want to be open as a real wish, because if you want a real solution you must have a real wish. And if that isn't there the solution will only be superficial. And superficiality in any kind of a wish like that simply means it will come back again in the same kind of a form practically, because you have not experienced the solution as yet. You have looked at it, and you probably have felt it also, but it has not done as yet what it should do; that is, as it were, eat you up. You should be, at such a time, be destroyed because

that what is there then to be destroyed, that what will stay will be your life and one should not have that kind of a feat of losing your life. You will not die that way, and never will you die premature. You will die when that time of yours, of course, is up. And in the meantime one Works and one Works with Logominisms and one Works with each other and one Works by trying to understand more and more the meaning of what is this process, what is this 'I', what could my Magnetic Center tell me about it, how can I bring it to the foreground, so that really there is the possibility of giving a talk in my Conscience and I will let each part of me attend. My Conscience may be like a lecture hall and for a very special evening we have invited Magnetic Center to appear and tell us a little bit about Life. And all the parts of the body flock to the lecture hall at that time, because nothing will stop them, because that what we talked about, that is important.

You see, sometimes that is the kind of a meeting I believe that will help, when there is really a wish that you want to take something, that you know that you need something and you look for it. And I hope then that you can be open enough to find something that has an appeal and that you then, in taking, will actually be able to eat. Either you eat or it eats you. There is no other way. Either you eat your unconscious life or it will eat you completely; and the same is true, either you eat God or He eats you.

If one wishes to be submerged with Infinity, one has to understand that that what I am is infinite. If I know that Life, as I say every once in a while, is eternal and unending, that it has no beginning, but I only become unconscious of the fact of my words and I'm still unconscious of the fact of my death, but when I become Conscious of the Eternity of my Life, there is no further question about beginning or end. And then I just live when I can live in life, in just living, when I can take the experiences, as I have to live them, in such a way that I say, "It is all right, my Lord, I

will take all of this, maybe you don't send it to me, but I will take it just the same, beaause I experience it." When I experience in such a manner that that what I wish to experience I experience whole-heartedly, then I already introudce a Legominism because many times I don't want to experience what I have to experience,but when I go along with it and even go out towards it and welcome it, then it becomes for me the opportunity which, in entering into me, is used for the conversion of all forms of energy, all the energies represented in all the little cells of the body. All of that as life when it is changed at the time of death, that Life will remain. When it is not changed, that Life is connected with God Himself direct without any trace, what Gurdjieff calls the 'nether regions' - it means neither here nor there, but everywhere.

When I become, if I can, Conscious and Conscientious, the totality of all Life within me is already connected. And it is then that that which, I said a little while ago, wished to know more about the reality of my life, would go any length of time, any length of distance and space to hear (what) Magnetic Center tells about his own youth.

Of course, I believe you have to think more. I think you have to live more with these ideas. I think you have to take off time. I think you have to stop your time a little oftener. I think you have to allow it the time, sometimes, to be slowed down in order to catch up with the development of your Conscious Life. I think we are very much in a hurry to die.

Goodnight.

END TAPE

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